CHA.PTBR XI

THE BOUNDARIES OF THE IGNORANCE

One who thinks there is this
world and
no other.
*Katha Upanishad.^*

extended within the Infinite, . .
. headless.
and footless, concealing his two
ends[1].
Rig Veda.^c

He who has the knowledge <t!
am Brahman^
becomes all this that is; but
whoever worships-
another divinity than the One
Self and thinks,
"Other is he and I am other", he
knows not.
Brihadaranyaka Upanishad.'t

This Self is fourfold—the Self of Waking
wno.
has the outer intelligence and enjoys
external
things, is its first part; the Self of Dream
who.
has the inner intelligence and enjoys
things
subtle, is its second part; the Self of
Sleep,
unified, a massed intelligence, blissful
and
enjoying bliss, is the third part . . . the
lord of
all, the omniscient, the inner Control.
That
which is unseen, indefinable, self-
evident in its-
one selfhood, is the fourth part : this is
the
Self, this is that which has to be known.
*Mandukya Upanishad.^*

A conscious being, no larger
than a man's.
thumb, stands in the centre of
our self; **he** is-
master of the past and the

present; **... he** i&
today and he is tomorrow.

Katha Upanishad. ||

IT is now possible to review in its larger lines this
Ignorance, or this separative knowledge labouring
towards identical knowledge, which constitutes our

*IL 6. fIV. I. 7, 11. ;L 4. 10.

§ Verses 2-7. 11 IV. 12, 13.

[1] Head and feet, the superconscient and the inconscient.